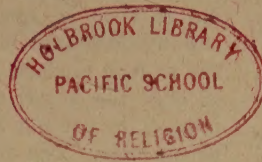


The American Friend

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A Message for Today To Friends and Others

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The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For July 19—Cain and Abel: A Contrast
(Genesis 4:1-15)

AM I MY BROTHER'S KEEPER?

No generation is spared the struggle with evil. The problem of sin, begun in Adam and Eve, is continued in their son Cain, who exhibits it on a more tragic scale. More is seen of the agony of conscience when the fundamental unity of human beings is denied by violence. The character of Cain is drawn in a few skillful strokes—his passionate, ill-regulated nature, his unbrotherliness, his jealousy, violence, insolence, and his cowering under the misfortune he brought upon himself.

Verse 7 emphasizes the danger and guilt of anger. As early as this, in the recording of Hebrew experience, men sensed that the "inner man" is father to the act. When jealousy and resentment arise, sin, like a wild beast is crouching at the door, for "unto thee is its desire"—it longs to crush thee—"but thou shouldst rule over it." How similar to the insight of Jesus in Matthew 5:22 who implies that separation between people begins when one's self gets in the way and defends itself by striking out in anger. Who that is honest has not experienced the breaking of a relationship with another by jealousy—even when that jealousy was so hidden as not to come out in overt action?

But Cain was forthright in his cruelty, defiance, and falsehood. His brother's welfare was no concern of his. And the Infallible Judge speaks! Agonizing as its judgments are, can anyone regret that the voice of God summons him in the innermost depths of his conscience? Animals are free of condemnation when they harm or kill their kind, but a purposeful God has helped life to a higher level in man. In his mercy and protecting zeal for the growth of life, God has "set a mark upon him," a conscience which approves his efforts at unity with his fellows and condemns his acts of separation and violence.

Can man stifle the voice within him? Today, when all the world is set against one another to destroy and kill, do we feel the sufferings of conscience? Do the men who drop the bombs suffer at the murder they commit? Are we who pay the taxes and buy the bonds driven by our consciences to end the carnage?

There are those who say that the ma-

chine—the airplane and the bomb—has so impersonalized modern warfare that personal conscience does not enter in. When a man kills with a gun he senses his own responsibility. When he drops death from a plane, it is as if the bomb did it (not he himself), or the civilization which sent him. Others say that for so long modern man has been aware of only the outer, material world, that most of us are not aware of those *inner* promptings. The fact of "split personality" is now so common that many of us no longer feel condemnation or agony at the death of our fellowman. Most people agree that cases of war insanity and neuroses occur because the souls of those individuals literally cannot exist under such dire separation from their fellows. What must be done, that men the world over should feel sorrow, as did Cain, at being "hidden from the divine face?"

This story brings out another interesting idea, shown also in Jeremiah 35:1-11, that Jehovah approved of shepherd life, but not of agricultural. The wandering shepherd tribes of Israel did not hold agriculture in high regard, for that was the manner of life of the settled Canaanites, whose worship the followers of Jehovah rejected. This same scorn was transferred to Canaanitish customs, and a like attitude attributed to Jehovah.

Is there a parallel here with modern times? Is agriculture the preferred or rejected life today? (Statistics show that in 1890, seventy-five per cent of our people lived on farms and twenty-five per cent in cities. Today it is reversed, with twenty-five per cent on farms.) Is the mobility (as in shepherding) of city life part of its attraction? What effects show in the life of a people when the majority are rooted to the soil as against a majority in urban centers? Should anything be done to foster a more rural culture? What agencies have a responsibility in this matter? What is being done?

MILDRED JENSEN LOOMIS.

The peace that is to be permanent must be based on mutual confidence and trust rather than on the force of arms. Any peace imposed by might, which is not essentially just and honorable, is foredoomed.—*The Christian Advocate*.

For July 26—Noah: God's Covenant
with Mankind
(Genesis 9:1-16)

RESPONSE TO GOD'S PROMISES

What mighty and cataclysmic concepts in this story! The literature of many ancient peoples contains stories of a flood, and many primitive peoples read into it and all destructive forces of nature the might and anger of the Creator. So it is not strange that a story of this kind appears in the unfolding of the minds of the early Israelites. Again our task is to look beyond the material the writer uses to find the idea at the heart of it, and primarily at the heart of the man who wrote it.

So deep and awful did the sin of the world appear to the writer of the story of Noah that nothing less than the total destruction of the wicked and the beginning again by a remnant seemed right. What impressed him most, as evidenced by its repetition in Genesis 6:11 and 13, was "that the earth was filled with violence."

What a ring of truth and familiarity such words have in our modern day when through the very air surrounding us fly instruments of torture and come reports of the violence which they do! What is in store for us who cause and participate in such violence? And the stark answer from the story of the flood is, "Destruction"!—not by a simple, arbitrary act of God, but because God has constituted life and his universe so that violence brings its own destruction. God is Love, not violence. Life, created by and a part of God, cannot exist in violence. And some day we will learn that. We are violent because we have not yet learned enough.

For the moving and compassionate concept of the God which this writer shows us is of one who at the end says, (Genesis 8:21), "Man's heart is evil because of his youth. I will not again curse the ground for man's sake." In other words, he will patiently, through the ages, help mankind to struggle and suffer into the maturity and wisdom of a life without violence. Those who achieve that level bring, as did Noah, (Genesis 8:20), an offering that is a sweet savour to the Lord. But, (Genesis 9:6), "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."

So the lesson of the flood, in my opinion, is that violence inevitably destroys the true life of man (his spirit) whether or not his body is also its victim. God, the ever suffering agent, is patient with man's "youth" and continually seeks and (praise be!) finds a remnant with which to renew the upward climb.

(Continued on Page 319)

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Lost in Action!

By Errol T. Elliott

THOSE fateful words have just come to me telling of the death of a boy whose family I hold among my dear friends. Presumably the "action" occurred somewhere in the Pacific. The surge of sorrow having abated, I now sit down to meditate on the significance of those words. At different times I have seen this boy in church, watched his fine clean face, and I knew that he was among the best that America produces. I knew that a clear line of ancestry tied him to a tradition that has been highly respected in Quaker and community history. "Lost in action!" It hardly seems possible.

But here is just the point at which we must begin to think more seriously than ever before. Those three bitter words drive the lesson home with acute sharpness. One's whole being cries out concerning war, "It must not be again!" And yet those words uttered by a former President of the United States following the first world war have echoed through our day with a kind of hollow meaninglessness. War is here again, more brutal than ever before. We, as a nation, have asked our finest young men to pay the penalty of our failure to build a better world following the first world war. We had not yet learned. We rushed back to our business of making a living with a determination to isolate ourselves from the canker that was eating at our common life. Our great slogan was, "Back to Normalcy"—back to money making.

We moved to the grandstand of the world while peace was on. We refused to act as though the world was becoming a neighborhood. We declined much of our responsibility for building the world of order. We would not get into the arena of peace making. Now war has come and we have been forced to move from our comfortable box seats into the awful arena of conflict. It is well for us not to lose the first person plural from our vocabulary when we assign responsibility for what is happening. Who took the life of this young man? The answer may seem easy. But one reason why I have had to go into the closet of repentance is because I feel that the guilt in some measure touches me.

Our boys of 1942 did not ask for this. We gave it to them—we of the older generation. Repentance and a new avowal of our devotion is about all that we can bring when the bell tolls another note for

someone of our friends "lost in action." To face this responsibility is serious business. It means that no measurement of material comfort and well-being can be our first consideration as we face life and make our choices as individuals. We must be "all out" for a new world—to rid it of "military necessity." From this time on my calm determination is more deeply set to tackle the number one problem of the world.

But that problem cannot be effectively attacked unless it is broken up into its parts and causes. We cannot fell the forest as such, we must take one tree at a time. This means that every daily word and action must be bent as far as possible to this task. It means that when we see the causes of war rooted in the conditions of our cities and farms which produce dissatisfied people who in turn call for dictatorial leadership, that we must attack those conditions. It may be through a work camp where young people dare the prejudices and mores of society and start a new pattern of social relations in some small way. It may be in some task of economic cooperation. It may be reversing one's life career into some channel of goodwill service. Whatever it may be it will not of itself turn the tide of world conflict habits at once in any wide sweeping way. It will be a leaven that edges its way out into the corners of the world where life seems most hopeless. No less than this must we put into the education of our children, and no less must we who are older assume in what measure we can for ourselves.

Peace making must become more dangerous and more sacrificial. I have sometimes doubted, for instance, the wisdom of the abolitionist who threw himself against the tidal waves of public opinion. I have not been sure whether the martyrs of past and present have always gotten the greatest total social results by being martyrs. Certainly it is not martyrdom *as such* that our world needs, but we do need the solid qualities of a social "front line" that holds courageously though it wavers and seems to fall.

Some way we must find that same fiber of conviction and endurance and integrate it with the gentle kindness of which the human spirit is capable. With new effectiveness we must push a new strategy of the community of God. We cannot measure the results of our action by the persecution it brings or

the acceptability it may in some measure find. We must try to see other people as we think God sees them when we have come into the deepest possible experience of worship.

Out of that certainty which wells up from within the soul we must act—thoughtfully to be sure, but certainly, act. In the history of peace making there have been many who were “lost in action.” Such demands may come to any of us. We must be lifted out of our little provincialisms and thrown in spirit into the great currents of world issues. God is still creating. We must help him write the “Genesis” of our day. The great symbol of Christianity is that of one who took his certain course and, according to worldly wisdom, was “lost in action.” But in reality he was thereby found by us, and a new way of redemption was pointed out for lost and groping men.

The going of this good boy will intrench a new determination in my memory. He is not wholly lost to me and to those who loved him most. I pledge to him and to God that I shall try never to forget.

Oskaloosa, Iowa.

A Righteous War

Make the world safe for Christ, we cry.
Convert the Germans and the Japanese.
If all the world is Christian, then will we—
We cannot now be Christian—it depends—
If they are all so.
We forget.
Did one e'er hear Him cry, convert the Romans first?
Make the way safe for Me? Ah, no.
With Christ there was no if,
No circumstance conditional.
For Him no safety first, no sheltered way.
His was the courage that could face the storm.
His was the daring that could act the new.
Alone
Misunderstood
Browbeaten
Criticized
He lived his faith and took his cross
And walked in majesty up Calvary's hill.
Can we do less?

CHARLOTTE BRATE.

Lakeland, Florida.

A Message for Today

To the Society of Friends and to Our Fellow Christians

THE forced mass evacuation of more than 100,000 Japanese from the West Coast creates a special responsibility for us to help preserve the ideal of brotherhood, and of political and religious freedom in our country. These fellowmen, nearly all of whom have thought of themselves as members of our nation, and two-thirds of whom are American citizens, have been placed under a ban without accusation and without trial. Bewildered and grieving old women and men, the sick and feeble, babies and young children—all have been forced to leave their homes and most of their possessions. Nearly two thousand students in our universities and colleges have had to leave their studies.

The fault rests squarely upon us as a people who have permitted prejudice, fear, and hatred to flower into intolerance and violence, and now in a war situation have allowed the government to arrange this evacuation in direct violation of our heritage of social and racial justice. The United States was founded upon the premise that individuals of many differing races, religious beliefs, and cultural patterns could live together harmoniously and could create a strong, just, and tolerant nation.

As a people and as a government we must not blind ourselves to the implications of such action. If one minority of our citizens, without trial and without proven guilt, can be forcibly moved under pressure, any minority under different circumstances of inflamed public opinion runs the danger of losing its democratic rights. Naturally, we recognize the right and obligation of the government to protect itself against sabotage, and to detain individual aliens definitely proved to be engaged in such activities, but we cannot concede the right of a government to take such arbitrary mass action against a group as a whole, most of whom are loyal champions of democratic institutions and grievously disturbed by the Japanese attack upon the United States.

This action toward Japanese as a group intensifies the racial tensions and unrest already present in this country, particularly among Negroes, who wonder now whether the few rights they have won may not be taken from them, and who ask how much longer they are to be denied their full share of opportunity in American life. This compulsory mass evacuation adds one more tragic chapter to the sad history of racial discrimination and intolerance, of anti-alien land laws, of discriminatory exclusion acts, to the prejudices and misunderstandings and economic exploitation, all of which had some part to play in the desperate plunge of the Japanese military into war against the United States. We should not now by our deliberate action add fuel to the flames of Japanese propaganda within Japan and throughout Asia and Africa against us and the white man in general. We should not follow the evil Nazi policy of forcing people from their homes because of race or origin.

An unbelievably bitter world will confront us at the end of the war. If we are to attempt to weave a pattern of world fellowship in which the threads of different cultures add lustre and beauty to the design, we must begin now in our own nation to share the rights and privileges we claim. Greed, selfishness, fear, and injustice will never make a united nation nor a peaceful world.

During this movement of the Japanese people, the American Friends Service Committee, in cooperation with many other organizations and individuals, has sought to do what it could to minister to the emergency needs of individuals and especially of old people and children. Many in the affected areas have already expressed in many concrete ways their fellowship with the misfortunes of their Japanese neighbors. And now the American Friends Service Committee has been officially requested by the War Relocation Authority to render special service in connection with the transfer of Japanese

students from proscribed areas on the West Coast to inland institutions. After due deliberation, this responsibility has been accepted.

It seems appropriate, however, that in undertaking this service, a statement should be made to our constituency making it perfectly clear that we do not accept this evacuation as a matter of course, nor approve it in principle. The events of the past few months have caused us deep humiliation and profound concern.

While evacuation is largely centered on the West Coast and has been caused by pressure within those States, it behooves us all to examine our own spirits to see whether our own lives are free from the corrupting influences which are responsible for the oppression of fellow citizens.

As part of that penitence, we have felt that we should share in such ways as our limited resources permit in breaking the force of this calamity which has come upon the Japanese population. One of the ways we can help is in the relocation of students so that they may continue their preparation for a useful life among us.

The opportunity to place Japanese students in educational institutions so that they can pursue their studies and be integrated in the life of communities throughout the land is the more important because it is based upon the recognition that it would be contrary to the American pattern of life to segregate them indefinitely in detention camps or ghettos. This principle must determine the eventual disposition not only of students but of all the evacuated Japanese, and we believe that the responsibility at the earliest possible moment to take steps looking toward a permanent solution in accordance with this principle rests upon the people of the entire nation as well as upon the government.

It may be that opportunities to help in such efforts will be open to us, and if so we hope we shall be wisely guided in meeting them. But most of all we wish to call for a re-examination of the spirit of our own lives and a dedication anew to a reverence for that of God which is in every man.—*Prepared by the staff of the American Friends Service Committee in Philadelphia.*

Forward with Determination!

New York Yearly Meeting in Session

By L. Hollingsworth Wood

NEW YORK Yearly Meeting met this year at Oakwood School in Poughkeepsie for its 247th session. The evidence of its antiquity was mostly in grandchildren and great, great grandchildren, one brother, and three sisters. was alive with energetic young folks between the sessions of the Yearly Meeting, the Junior Yearly Meeting, and of the Young People's Conference.

It would seem that New York Yearly Meeting is achieving some skill in growing old gracefully, for there was nothing which seemed to startle the meeting in the very considerable changes we have had to face.

Among other things, we chose Ruth E. Craig to be Clerk of the Meeting next year, and Harrup Freeman, hitherto unknown to the rank and file of our membership, as Recording Clerk. So New York bears its testimony to the ancient Quaker tradition of the equality of the sexes, as it goes fearlessly into the critical year ahead under a woman's leadership.

We have been greatly favored in having George H. Wood as our Clerk for five years, but he has now moved to Akron, Ohio, for business reasons. In New York we have established an unwritten rule that no one should be Clerk for more than five years, as the clerkship is an educational experience which should be offered to a number of Friends.

The only visiting Friend with a minute addressed to us was A. Ward Applegate, beloved by all who have had

Five Years Meeting contacts. He was most helpful in presenting to a mixed audience of old and young people a vital concept of the challenge of worship.

Irene Pickard, English Friend who, with her husband, Bertram Pickard, was for many years in charge of the Center at Geneva, Switzerland, did present to us the joint minute which she and Bertram Pickard have for service in Europe and America.

It was interesting to note the change in attendance due to travel difficulties at the present time and the sensation that we were subject to many influences beyond our control. Who would have supposed that Mr. Ickes would have a say as to where New York Yearly Meeting could meet?

The Reports on the State of Society were mimeographed and distributed, and individuals from the quarters asked to give a little more human picture than was afforded by the documents. We felt that honesty in reporting was a prime feature and that all committees and Quarterly Meetings owed it to the Yearly Meeting to present an honest picture of conditions with both light and shadow—our experience with the censor on war news making us a little more sensitive than usual on this subject.

Throughout the sessions ran the thread of what our Quaker contribution is and how we can uphold our traditional peace testimony so that it may be loved and respected. Thomas E. Jones, President of Fisk University, spoke to us on Saturday afternoon on

the subject of "Education Beyond a Total War." As always, the strength and fibre of the man lent reality to his message. And we felt certain that many a half-formed thought was helped into distinctness.

On Saturday evening, Merle L. Davis brought the charm of his pictures and his travelog to us, giving his sympathetic description of the problems which Mexico faces with its type of absentee landlordism, so many of the big industries being American-owned.

The Sunday meeting for worship at the Poughkeepsie Meetinghouse was a very largely attended gathering; and also a little group of some twenty who met under the trees on the Oakwood campus with Howard Kershner were very conscious of the intimacy and the possibilities of our Quaker methods of gathering in worship.

Obviously, no one was having a Sunday afternoon nap while the report of the Young Friends Fellowship was presented, and Josiah Marvel spoke on the Quaker Emergency Service, and Curtis Newlin spoke on the Civilian Public Service camps and the meetings' activities in support of them. Tom Jones again told us of the successful achievements in the camps of acquiring order by essentially democratic methods.

European situations were discussed by Howard Elkinton and Howard Kershner. Bernard Waring made us feel the home service quality of such works as he described activities among the thousands of Japanese, most of them native born,

who had been transferred from the coast first to our own internment camps and then some to farms and other opportunities for self help. He read us touching letters of gratitude not only to the Quakers but to our country from these Japanese and urged us to avoid the use of the word *Jap* as we would that of the word *nigger* as unnecessarily unkind and irritating. He brought us first-hand testimony of the courtesy and general tolerance and kindness of our United States army men.

An unusual experience was the memorial hour conducted on Monday morning and dedicated to the memory of Abram S. Underhill. For many years, Abram Underhill had been the Treasurer of our Board of Trustees and an active adviser, in all Yearly Meeting business affairs. A wide traveller, he had crossed the Atlantic fifty-three times and had been around the world twice and in Africa, Asia, and Australia, but always he returned in time for New York Yearly Meeting.

One is always a little embarrassed by the reports of invested funds and the realization that much of our work is car-

ried by the affectionate interest of people now dead. One realizes that it is impossible to separate one's self from one's inheritance whether of money or culture or point of view. A story was told of the man who was under discussion for some post of responsibility. One person remarked, "He is not a good looker, but he is not responsible for his looks," whereupon another said, "How old is he?" On being told the man was thirty-five said, "Then he is responsible for his looks."

New York Yearly Meeting is determined to look forward—as some one said, to meet the situations that exist and like it.

All the correspondence from other Yearly Meetings showed the influence of the war. New letters from new sources—the Netherlands Meeting, the Meeting of Swiss Friends, and a very characteristic Chinese letter—were received. But the greatest surprise perhaps was a charming and powerful epistle from the little group of Friends called Fritchley Friends in Derbyshire, England. They correspond more nearly

to our Smaller Body or Wilburite group. Certainly some one in their little group of less than fifty members knows how to write!

A round table or panel discussion on the Message of the Richmond Conference with William Reagan, Harrop Freeman, Irene Pickard, and Kenneth Boulding made a most thrilling and satisfactory evening. We did not hear any new stories, but noticed that the relaxation so necessary to happy slumber was availed of in the "dug-out" where ice cream cones, hamburger sandwiches, and soft drinks seemed to appeal to the taste of our English visitors as well as to the weighty and sober Friends of the clerks' table and the wheel-horse representatives of Quarterly Meetings.

On the whole one could say that New York Yearly Meeting had a most comforting and inspiring session, and that Poughkeepsie Friends and Oakwood School did make us feel a hospitality which showed that ancient Quaker testimony is surviving a multitude of changes.

For All Teachers of Youth

By James R. Furbay

A REPRESENTATIVE group of Friends church school workers met at Quaker Hill, June 23-26, for the first Indiana Yearly Meeting Conference on Christian Education. Sixty-nine persons attended all or part time. Amid the comfortable and pleasant surroundings of Quaker Hill, the group not only faced the serious tasks of the church today, but they also had their lighter moments of gaiety, games, informal discussion, and friendly fellowship. One car load came one day from Western Yearly Meeting.

The entire group met in some of the general sessions, and in others there were departmental meetings. Each day the conference was led in a devotional period by R. Furnas Trueblood, pastor of the West Richmond Meeting. These were vital periods of worship that helped to prepare for the work of the day. Interesting and varied types of programs were used including music, scripture, picture interpretations, and story. A series of addresses was given by James R. Furbay, pastor of the First Friends Meeting of Marion, outlining the aims and objectives of Christian education. Another series of lessons was given by Norval E. Webb, pastor at New Castle, on "Making the Bible Live."

The purpose was to help teachers in the use and interpretation of the Bible. Both were basic, foundational courses.

Lillian Shepard, our gifted editor, led the children's workers in a study of the needs of children and the ways of improving the teaching. Cora Thomas, of First Friends, Richmond, made the following resumé of the sessions of this section:

"A real advance in children's work might include such things as the organization of the school into departments; planning the one-room school with a definite program that includes the children; teaching children the Christian way of life; the teachers having their teaching materials ready; the teachers having a sense of pastoral care for their pupils; children being taught the main facts about the life of Christ and his teachings; the children learning stewardship, having experience in the spending of money. The importance of departmental meetings for teachers was stressed. Especially important are meetings before each unit of study is started, and one each month if needed. Reading materials for teachers were suggested, also the use of pictures, informal dramatics, and working materials."

Workers with youth enjoyed the able

and enthusiastic guidance of Jack E. Jones, field worker from the Indiana Council of Christian Education. A resumé of the discussions was made by Dee Bowman, of First Friends, Marion:

"First of all, understand youth. Young people from 12 to 14 like color and rituals; from 15 to 17, they like friendship, popularity, mystery, romance and athletics; from 18 to 24, they are interested in jobs, education, politics, courtship, and marriage. The situation of ten million youth today untouched by the Christian religion was pointed out. As to a vital program for youth, (1) it should be life-centered, seeking to bring help and guidance at the points where youth face problems; (2) it should be Church-centered, emphasizing the church as a whole rather than a single organization; and (3) it should be Christ-centered — with Christ as the center, the way, and the goal. Furthermore, youth needs wholesome recreation. Better that they should find this under the care and guidance of the church than elsewhere. There is need for finding the Christian way of life, and commitment to it. There should be social life and activities, because it is one of the fundamental needs of youth. Youth also needs guidance

and knowledge in preparation for marriage. The leaders of youth need to be Christians, providing an example worthy of being followed. As to the program, it should be varied. And adequate preparation is imperative."

Percy M. Thomas, field worker of the Five Years Meeting, was a helpful and stimulating leader for the teachers of adults. Louise Harmon, of First Friends, Marion, reported some of the high lights as follows:

"To reach people, we have to go where they are. If we are going to move a piano, we have to first go to the piano, know where it is, what it is like, how heavy it is, where we want to move it, etc. Christian teaching goes forward not by argumentation, but by understanding, insight, and a clear vision of the area of Christian experience which you want them to reach, and most of all by love and kindness."

The class interested primarily in administration had a succession of leaders including E. T. Albertson, former executive secretary of the Indiana Council of Christian Education, William J. Sayers, chairman of the Yearly Meeting Committee on Christian Education, and pastor at Muncie, and James R. Furbay, acting secretary of the Yearly Meeting Committee, and chairman of the Adult Work Department of the Board on Christian Education of the Five Years Meeting. A resumé of the working of the group was made by Lida Jones, of Friends Memorial Church of Muncie, as follows:

"The divisions of work radiate from an inner circle which we might call Christian service. From the various areas of church life leaders are drawn to set the Advance in Christian education. To have strong leadership we must have people who will read and prepare for better service. Conferences can contribute to more effective work. Leadership training courses are of great value. The use of good, Quakerly materials is also important.

In all probability we will face an attitude of defeatism because of the war and consequent rationing, but a falling off in attendance at church need not be inevitable. Methods suggested for promoting attendance were: prayer; friendly rivalry through contests; the organization of Bible school orchestras; the vigilance of membership committees; personal contacts and the use of mail; a closer teacher-pupil-home relationship; the maintaining of a high class morale—friendliness and a spirit of cooperation; improved teachers and teaching (we cannot hope to keep people coming to hear poorly prepared lessons or undirected discussions); making the worship periods reverent and beautiful; the observance of special days, etc. The

whole purpose of Christian education is 'to win men Godward.'"

M. Marie Cassell, secretary of Leadership Education in the Board on Christian Education, and pastor at Ludlow Falls, Ohio, led the administration group helpfully in the discussion of, "How do you enlist and train workers?" Leadership training was seen to be a continuing task of the church.

Inspirational addresses were given by E. T. Albertson, William J. Sayers, and Norval E. Webb. These helped to push back the horizons and to give new imperative to the taking of a real advance in Christian education. Motion pictures were shown, also slides, showing children's departments of church schools in action.

The workers who attended felt that the conference had greatly enriched their lives, and that it would result in the improvement of their work. They are asking that such a conference be held again in the not-too-distant future. Phyllis Cosand, Stanley Hamilton and Dorothy Pitman of Quaker Hill, all contributed greatly to the comfort of the conference.

ARE FRIENDS ON THE ALERT TO FUTURE PLANNING?

Carl Heath, Chairman of the Friends World Committee for Consultation, has sent the following message concerning the plans of the World Committee in its consideration of a post-war conference of Friends from all countries:

"First of all, one of the effects of this war is that of bringing people of different persuasions into much closer relationship than before. There is a deeper national feeling. There is also a deeper international feeling. I don't mean merely that the British attitude toward the Americans has become something quite new!! It has, and that itself is a great change. It is not just an increase of friendliness, it is a new association of ideas and purposes. But beyond all this lies a new notion of the world, a looking at things in terms of world-forces and group-ideologies which is different from anything I have known before in my life. Now, along with this, is going a breaking up and a reshaping of fundamentals. One day we hear of the sweeping Catholic revival going on in France, the next of the crushing of the Norwegian Church, or of Dutch Christian life. Everyone is thinking out or facing up to new problems. Young Friends and their friends are all in this shifting of ideas. I am addressing two gatherings of such at the beginning of next month—gatherings on basic ideas and their realistic application in human life.

"All this leads me to the thought that one of the matters a post-war conference of Friends should consider, and for which we should be preparing is, 'Common Basic Quaker Testimonies and What They Stand for in the Modern World.' I am sure that far too much of our life as Friends is but traditionally based, and is therefore always liable to be overthrown when forced up against many of the startling new realities of this age.

"Another problem is: What new methods can we devise for the spreading of the Quaker message in the modern world of the radio and the aeroplane? What is the new technique of right propaganda to be?

"Again: Is the Quaker message an integral one for life? If so, what is its function in respect to politics? I see today an address by General Smuts in South Africa in which, incidentally, he advises the Church not to touch politics. Cardinal Newman, on the other hand, once said 'the Church exists for the purpose of interfering with the world.' Which is the nearer to the truth as concerning Quakers? I don't think the early Friends had any hesitation in telling the Stuart kings what they thought on public matters. But today there should be a thought-out principle in Quaker action.

"Then there are a series of practical questions. Should we endeavor to link up the earth with an associated Quaker service of good-will in all nations? If so, how, and on what new lines? It is not enough to meet a ruined and devastated world with a Relief Service and an Ambulance Unit. A new type of apostolate has got to be worked out, which is a thinking, teaching service, as well as one of physical relief. You see I am looking for an enlargement and a deepening of the Quaker embassy idea first mooted in 1916 or 1917.

"Again are we really studying the technique of the Ministry of Reconciliation? Some of us are getting a lot of experience in meeting the great ones of the earth, the kings of the Gentiles. There will be great opportunities after this war if there are not now, for those who have no political axe to grind but have experience and thought-out purpose in public and world affairs, and a real, deep understanding of the service of conciliation."

The Handbook of the Religious Society of Friends will tell you more about Friends in India, China, Africa, and all other parts of the world. You can secure your copy from the Friends Book and Supply House, 101 South Eighth, Richmond, Indiana.

"Moral fibre and spiritual vigor are not developed by comfort or ease."

California Yearly Meeting Centers on Missionary Work

By Louis T. Jones

IN COMMON with Friends everywhere, California Yearly Meeting convened, June 17-23, 1942, under the shadow of universal war. Although in an acknowledged potential war area, its sessions were completed uninterrupted by blackout, under the direction of Allen U. Tomlinson, Presiding Clerk.

Four main concerns challenged this, the 48th session of this Yearly Meeting. These were the spiritual conditions of the membership, social issues growing out of the present world conflict, church evangelism and Christian education, and the work of our mission fields in both Central America and Alaska. This last, the missionary enterprise, annually forms the center of this Yearly Meeting's interest.

Harley M. Moore and Merrill M. Coffin, promptly were re-elected as General Superintendent and Superintendent of Missions, respectively.

Two major groups, well organized, buttress the field work of California Yearly Meeting. The first is the Women's Missionary Union, now with more than 1,000 paid members, with Esther M. Haworth as President for the ensuing year. The second is the Men's Extension Movement, whose special task is to aid the building needs of the local home field and to sustain such activities as the summer camp held at Quaker Meadows. Fred Gavitt of Montebello has been chosen head of this group.

Among the leading visitors from other Yearly Meetings for whom minutes were received were Levi T. Pennington and his wife, Rebecca, from Oregon; Homer L. and Edna Morris of Philadelphia; C. W. Borton of Philadelphia; W. F. Pribbenow of Kansas; and Pearl Davidson of Sussex Quarterly Meeting, England. S. Edwin McGrew also was welcomed back from Penn College, as were numerous other members who had been beyond the limits of this Yearly Meeting.

Matilda Haworth and Helen Scott, missionaries from the Central American field, on furlow the past year, also were in attendance and brought many helpful messages, as did Levi T. Pennington and Homer L. Morris. During the sessions of the Yearly Meeting, Ray Carter led the 8:00 o'clock devotionals while W. O. Mendenhall, President of Whit-tier College, led those of the 11:30 hour. These messages, endued with divine power, gave to the Yearly Meeting its high spiritual tone.

The Japanese situation in the many

assembly centers or concentration camps throughout this State was the subject of ceaseless reference during the sessions of the Yearly Meeting. Reliable estimates indicate that there are more than 110,000 of these persons so confined, 71,000 or more of whom are native born Americans. Letters received from individual Japanese Friends thus confined indicated that all were being fed and housed and that active religious work was being sustained among and by them.

The report of the Statistical Secretary, Ernest L. Gregory, this year was peculiarly gratifying. The record indicated a net growth of sixty active members over all losses, making the total membership of the Yearly Meeting 4,822 for the year, 1942, in addition to the many associate members and those connected with Friends on our mission fields. Reports from the Yearly Meeting's meeting on Ministry and Oversight likewise stated that all of our meetings were duly held and that peace and unity prevailed among the members.

The work on the Guatemala and Honduras fields was especially pleasing. There a house-to-house visitation was started two years ago, carrying the Gospel to all who would hear. Lifting the words directly from R. Esther Smith's annual report, as head missionary there in charge, we read, "The work of evangelism from house to house, thus covering all the field, is still going forward. To that goal we are geared." By twenty-seven of our missionaries, and from eighty-one gospel centers, the word of God is thus being spread.

In speaking of the prospect, Merrill M. Coffin, Missionary Superintendent of the Yearly Meeting, said at the close of this year's convocation:

"The courageous attempt being made by the nationals in our Friends Missions in Guatemala and Honduras (Central America) to reach the unreached masses seems like early Quakerism revived. Of those early Friends it was said that they were 'audaciously aggressive.' The concerted attempt to take the Gospel from house to house throughout our entire field is a worthy modern parallel to both the first century Christianity and to the age of the founding Quaker fathers in the faith."

Last year nearly six times as many homes were visited as in the year before. If this same proportion of zeal is maintained, the goal of taking the Gospel to every creature assigned to Friends in these Central American lands will soon be reached.

FRIENDS WORLD COMMITTEE MEETS IN CANADA

Preceding the sessions of Canada and Genesee Yearly Meetings at Pickering College, Newmarket, Ontario, members of the American Section of the Friends World Committee for Consultation met. Six different Yearly Meetings were represented among the large number of attending Friends.

Anna G. Elkinton, Vice-Chairman, presented the aims and purposes of the Peace Commission of the World Committee, pointing out that Friends' outlook on peace and the social order needs to be shared more fully with all the groups. Information from all over the Society should be gathered, to better understand the religious and ideological developments taking place among Friends, and how they are being implemented, socially and politically.

Arthur Dorland and LeRoy Cody expressed concern that Friends be more realistic toward plans for a future peace than they were in their attitudes toward the League of Nations. We must be prepared to take the direct action necessary to secure the freedoms from want and fear and the freedoms of expression and religion.

Four Canadian Friends, under the direction of the Canadian Friends Service Committee, have made studies of the chief points of the Atlantic Charter. These will be made available.

Friends present expressed concern that we should cooperate with governmental authorities as far as possible, especially where the government shows itself sympathetic to our position by granting alternative service to men of draft age, and by making available non-interest bearing bonds to be used for constructive social purposes.

All discussions expressed the belief that the only way to solve the problems of the world and to create peace will be found through religion. John H. Roberts urged that differences and inequalities of life as expressed in race, color, and class must be overcome by developing a real sense of family through the world. We must overcome the barrier of language differences. A more extensive syndication of our news releases to the editors of county and smaller city papers would be one possible way of doing this. J. Passmore Elkinton showed how a closer fellowship with the Doukhobors in Canada, a minority group with religious and pacifist views similar to ours, would be an effective service. The preparation of study courses to prepare young Friends for service in countries with different cultural and social backgrounds is another encouraging development.

Knowing that our message must be an integral part of all life, we realize how

very difficult it is to give clear expression to it in a world which has marshalled the forces of evil against the forces of light. The forces of evil and darkness do not exist in any one group of people and their activities, but spring up wherever the eternal spirit of love is quenched. Along with the possibility of evil there is the greater possibility of goodness and perfection. This can come only when we accept God's shared love in its redeeming power of forgiveness, which overcomes evil. This is our message, which is neither new nor old, but is an expression by individuals and institutions in all our community life.

The basic principle of our Quaker testimonies, which acknowledges that of God in every man, is not a creation of man's thought, but is made known to us by God. The issues of life effect us differently, and it tempers us and makes us more effective when we sympathetically try to understand various interpretations. We are aware that the violation of the principles of life brings evil and suffering. Our ministry of reconciliation must bring again the meaning, interpretation, and application of our basic principles.

Our responsibility in discovering more effective methods and techniques of spreading our message was brought home to us by a young man, a refugee from Europe, who has spent many months in internment camps on two continents. He helped us realize anew that thousands of people in our day are completely disillusioned because of loss of faith in God, in Christianity, and the Church, in society and in self. They can be renewed in faith by groups which can offer a message with a purposeful aim for future life. We believe we have such a message and having discovered the reality of this power within our own lives, we must be more faithful and courageous in telling others about it.

There are two methods of giving this message—through the discipline of faith and order, and through the service rendered in life and work.

A closer association with the World Council of Churches would be one manner in which we might be more effective. Other means would be through correspondence, the ministry of visitation, and the sharing of helpful literature. The mechanics of such ideas should be carefully worked out until they find expression in bursaries, scholarships, and training periods for youthful leadership.

Dynamic forces at work in the world have been defined as ideologies, economic pressures, nationalism, imperialism, militarism, fear and hatred, and the will to peace. If we are to be effective in making our Quaker message powerful, we must discover the ways in which we can maintain our chief loyalty to God in a

world of regimentation and conscription. We must utilize our Quaker centers and services of health and education in all countries of different races, setting the pattern for overcoming our racial prejudices and for recognizing the equality of men. We must reach out in fellowship to other religious communions, accepting from them as well as sharing with them new cultural and spiritual vitality. In our service of relief and reconstruction, we must strive to nourish and rebuild the spiritual lives as well as the physical bodies. Only in this way can we fully preserve freedom from fear and want, and only in this way can we preserve freedom of conscience and freedom of thought and life.

DISSONANCE

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

And he opened his mouth and taught them, saying:

Blessed are the poor in spirit: for theirs is the kingdom of heaven. *Remember Pearl Harbor!*

Blessed are they that mourn: for they shall be comforted. *Slap a Jap.*

Blessed are the meek: for they shall inherit the earth. *Keep 'em flying.*

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. *We are fighting for God.*

Blessed are the merciful: for they shall obtain mercy. *Cologne avenges Coventry.*

Blessed are the pure in heart: for they shall see God. *Help us to pray as well as shoot.*

Blessed are the peacemakers: for they shall be called the children of God. *Buy bonds.*

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. *We are fighting to save humanity.*

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. *Kill! Kill! Kill! Wash the shores of Germany with the blood of German youth.*

Ye are the salt of the earth. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. *Tokyo bombed. Washington jubilant.*

And he saith unto them, *Follow me, and I will make you bombers of old men, and little ones, and the lame and halt and the blind.*

But there shall be no gas. It's inhuman.

FRANCIS HAYES.

Guilford, North Carolina.

FRIENDS C. P. S. OFFICIALS CONFER ON SET-UP

Civilian Public Service heads, representing all Yearly Meetings in the Central area, including Five Years Meeting, General Conference and Independent Friends met last spring at Richmond, Indiana, to consider the activities and administration of Civilian Public Service. This group made up the Midwest Advisory Committee.

In order to understand the functioning of C. P. S., it is necessary to picture the organization. This meeting united on the following points, which help to clarify the set-up:

The proposal was approved to establish a General Civilian Public Service Committee, on which there would be representatives of all the American Yearly Meetings.

Each Yearly Meeting is invited to appoint members, two from the larger Yearly Meetings or one from each smaller Yearly Meeting, plus the Secretary or Superintendent of each, ex-officio.

The immediate administration of C. P. S. is in the hands of a small Executive Committee within the vicinity of Philadelphia; but at the time of the first General Committee meeting, a new Executive Committee will be appointed, presumably including functioning representatives from more distant Yearly Meetings, whose expenses will be paid to enable them to travel east for the meetings.

It was the understanding of the group that each member of the General Committee would have full and equal authority with every other member and would function as such in cooperation with the Executive Committee of the General Civilian Public Service Committee. The General Committee will meet twice annually, preferably outside Philadelphia.

Members of the Midwest C. P. S. Advisory Committee are to serve on the General Committee until the Yearly Meetings make official appointments.

Attending this gathering were Friends from Wilmington, Western (Conservative and Five Years Meeting), Indiana (Five Years Meeting and General Conference), Iowa, (Five Years Meeting and Conservative), Ohio (Independent and Conservative), Kansas, and Nebraska Yearly Meetings, besides four representatives from the American Friends Service Committee.

APPONEGANSETT MEETING

The annual called Meeting for Worship at Apponegansett Meetinghouse in Dartmouth, Massachusetts, will be held at 3:30, July 26.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



THE HISTORY OF QUAKERISM

BY ELBERT RUSSELL

Macmillan, 1942, 600 pp., \$3.00

The publication of Elbert Russell's "History of Quakerism" is an important event in the Society of Friends, for this is the first single volume work to take all of Quakerism for its province. The beginnings in English history and in religious thought, the accomplishments of the first planters of truth in England and in America, the coming of quietism, the emergence into action, the Quaker concerns regarding slavery, war, and the rights of women, the development of a Quaker literature, the manifold activities of the American Friends Service Committee—all are treated here, the result being that the Society of Friends now possesses a standard reference work valuable alike to those nurtured in the Society who desire to see the development and see it whole and to those who are seeking an interpretation or a first comprehensive view of Quakerism.

The book presents an excellent example of condensation and organization of material. Of course, the limitation of space has necessitated the omission of many small details but this same limitation has resulted in rapidity of movement. Sections such as those on persecution of Friends under the Commonwealth or on the establishment of Quakerism in America gain as they are presented in brief review. The reader moves forward quickly and seems to feel the driving force which impelled the movement, seems to gain a sense of the inevitable quality of Quakerism. A more leisurely descriptive style would blur the edge of action. Another result of the condensation appears in the grouping of personalities. Biographical details are reduced to a minimum; leaders, after those of early days, appear in clusters, each person briefly drawn so that he retains his individual quality even as he stands very near his fellows. Thus the "fair field of folk" who have made a closely woven society appear in community. This impression is among the real benefits of Elbert Russell's brevity.

Even the shortest chapters are adequate, and all are well footnoted so that the student will have no difficulty in finding the best additional materials for study. Dr. Russell, through long experience as teacher at Earlham College,

director of Woolman School, and dean of the divinity school and professor at Duke University, writes as the good teacher and careful scholar giving the information clearly and compactly, and directing his readers to the readily accessible sources rather than to the manuscript materials or the more obscure printed books.

The organization of the book into three great divisions, "The Rise of the Society," "The Age of Quietism," and "The Modern Revival and Reconstruction," and then into smaller units is firm and keeps a fine balance between the units of action and movement and those of exposition necessary to a clear understanding of the currents of thought. The third of the three large divisions makes the greatest contribution of Quaker thought as it offers a clear exposition of the great separation, reviews the works of modern Quakerism, and comes finally to a treatment of the problem of unity among Friends, so gathering together into a comprehensive whole the manifestations of the last century in Quakerism. The first two large divisions are much more like the retelling of the familiar story done in the Rowntree series than this one is.

Perhaps the most important thing that Elbert Russell's history will do for its Quaker readers will be to show them the forces which caused separation a century ago and the forces which are drawing Friends into a new unity today. No one can read Dr. Russell's record of the great separation without sensing the tragic, for it is written not only with the fairness of the true scholar but also with the deep feeling of the concerned Friend. "If division and struggle bear much fruit" he says, "men are reconciled to the loss of grain that falls into the ground and dies; but there is little compensation for the bitterness and lost opportunities of the separation." "The underlying causes, the terrible results to small meetings, the barren isolation which followed, the lamentable lack of Christian love"—these are the aspects of the great separation which modern Friends need to understand in order that they may work toward the perfection of a new unity not to be shaken by intolerance, sectional prejudice, and other human frailties.

DOROTHY LLOYD GILBERT.

Pendle Hill
Wallingford, Pennsylvania.

PRAYER

BY GEORGE A. BUTTRICK

Abingdon-Cokesbury Press

333 pp. \$2.75

Having laid the foundation of his thesis in the practice and teaching of Jesus, Dr. Buttrick comes to grips with the ever recurring question, "Will God change things in response to petitionary prayer?" Few people doubt the effect of prayer on the one who prays and through him, on others. But does God answer petitionary prayer outside of the pray-er? This is the focal question about which there has been much discussion. The author answers realistically: "Most of our petitionary prayers are *not* granted"—that is, if we insist on the *answer* being "according to the hopes and terms of the asking."

And it is well that this is so. Were the majority of our petitions answered "according to the hopes and terms of the asking," it would produce confusion and we would be denied the discipline so essential to successful living. On the other hand, "each man has his intrinsic worth, his 'secret orders,' his intimate dealings with Eternity. This worth vanishes unless we *do* govern our world—measurably and under God. Unless man has some power over events, not alone by deed but by prayer, his birthright as a man is lost and his freehold usurped."

In Buttrick's argument, the chief stumbling block in the way of believing in the efficacy of this form of prayer is the *unalterableness* of natural law. Especially was this true a generation ago. Today scientists are finding that the laws of *change* are quite as universal as the laws of invariability. "Contingents," "emergents" and "changes" in the field of force are as important as "order." This to some extent relieves the seeming conflict between religious faith and scientific hypothesis.

In this connection we should not forget that sometimes God's "No" brings with it an answer better than the asking. Paul prayed that the thorn in his flesh might be removed. The petition was denied but the prayer was answered by a deeper insight.

The second form of prayer to receive consideration is "Intercession." This is the "we" form of prayer, having to do with humans and their relationships. Here again the author puts the question: "Has intercession any grace beyond the intercessor's reach?" His answer is, "Some intercessions are answered, in the direct fashion of their asking." In this field he believes the worshipper proceeds

with a fair degree of assurance. Quoting Myers:

"Whoso hath felt the Spirit of the Highest
Cannot confound, nor doubt Him, nor deny;
Yea with one voice, O world, tho' thou deniest,
Stand thou on that side, for on this am I."

Evidently the world is ever in the process of making, and there are wide margins in which God and man must work together. Intercession is the means of vital correspondence.

Five chapters of the book are devoted to "Communion." Here the author speaks from experience as well as training, and discusses many of the ways by which the Great Beyond creeps into our lives, bringing just what is needed from day to day. Butterick calls the study an "exploratory journey."

A further chapter is given to "Prayer Moods"—thankfulness, resignation, contrition, adoration. Under "Prayer Forms" are considered ritual, creed, order of worship, eucharist. Some of this is a new note for the Quaker, who is, however, reminded that he has not escaped "formalism" in his method of worship.

A chapter on "Corporate Prayer" covers ground quite familiar to Quaker thinking. To the question, "Can a man pray and not belong to church?", the answer given is, "He cannot pray *well* or *fully* until he is a member of some fellowship of prayer."

In the closing section of the book, devoted to "A Way of Prayer," suggestions are given for the improvement of public as well as private devotion. A wide range of life situations is covered, with quite considerable emphasis on programmed procedure which may seem to some a hindrance to spiritual communion, but the section merits careful study and will be found helpful at many points.

Dr. Buttrick makes the climax of Christians' corporate prayer center "in the celebration of the Sacrament" and states that this was the burning heart of worship in the early Church. "It seems to have the fire of Eternity. Neither theological strife, nor attempts to make it magic, nor seasons of ebbing zeal, nor the world's despisings have quenched its altar flames."

Few authors sustain their fervor and keep their feet on the ground better than does Dr. Butterick.

HERMAN NEWMAN.

Newtown, Pa.

"In transcending self one acquires the freedom of the universe."

BENJAMIN FURLY AND QUAKERISM IN ROTTERDAM

BY WILLIAM I. HULL, PH.D., F.R.HIST.S.
Swarthmore Monographs Illustrated,
300 pp., \$3.50

This volume, the fifth of the Swarthmore College Monographs on Quaker History, was completed by William I. Hull before his death in November, 1939. It has been edited for publication by Thomas K. Brown, Jr., an intimate friend and fellow scholar in Quaker history. This posthumous work crowns the long period of intensive and sympathetic study which Dr. Hull devoted to the history of Quakerism in Holland.

Himself a prominent Friend, a student of international law and government, and a scholar of long experience and ripe talents, Dr. Hull was admirably fitted to write the biography of Benjamin Furdy. For Furdy was a leader of Quakerism in the city of Rotterdam, an international statesman concerned with parliamentary government and religious toleration, and a scholar and friend of scholars.

With the patience and care exemplified in his other monographs on Dutch Quaker history, Dr. Hull presents an exhaustive account of Quakerism in Rotterdam from its first appearance there in 1655 to its decline and end in the Nineteenth Century. Furdy's life in Rotterdam spanned the half-century of Quakerism's greatest vitality there, from 1658 to 1714, and his importance as a leader of the movement is given due attention. His services to religious freedom and representative government through his associations with William Penn, the founder of Pennsylvania, and Algernon Sidney, the "republican martyr," are also underlined.

Most interesting to the general reader will be the section devoted to Furdy's friendships with the great philosophers and scholars of his age—John Locke, the Earl of Shaftesbury, Phillip van Limborch, Pierre Bayle, and that picturesque and eccentric savant, Franciscus Mercurius van Helmont, who managed to combine Quakerism with a belief in the transmigration of souls.

"Benjamin Furdy and Quakerism in Rotterdam" will be of great interest to students of religious and political history, to all Friends, and to general readers who enjoy the flavor of the personalities of the latter half of the seventeenth century.

BEFORE THE DAWN

Must He, most sorrowful, behold
This pall of warfare spread,
Must, yet, His hope for Brotherhood
In Joseph's tomb lie dead?

LESLIE SAVAGE CLARK.
Rochester, New York.

OUR CHRISTIAN TESTIMONY—WILL IT HOLD?

BY C. G. MANKER

Not long ago one of my good friends, a member of the Wider Quaker Fellowship, F. O. R., and an enthusiastic supporter of the work of the A. F. S. C., handed me the following question and asked me how I would answer it.

"For the man with a family: What right has he to stand by and let the privileges and opportunities we now enjoy for our children be taken away and his family life become the kind of slavery known to be common in Germany and Japan?"

In answering this question so pointedly put to me as a conscientious objector, I am going to substitute the name Christian for conscientious objector. And for the purposes of the occasion am going to assume that the conditions in Germany and Japan are doubly worse and more abhorrent than we are told they are.

By the same token I am going to assume that by renouncing my belief and faith and entering this war I should be able to blast both Germany and Japan; lay waste their countries; kill, mutilate and blot out their man power; rip open their cities and maim, destroy and terrify their women and children, thereby enabling my own family to live on in a land of plenty, to enjoy all the privileges, opportunities and pleasures they now have.

Likewise I am going to assume that when I have killed the last German, and so crippled the last Japanese that he and his will forever sink into the abyss of oblivion, I shall return unharmed and unscratched to my family and a life of ease and plenty.

But could I, could we then enjoy such life with all its privileges and opportunities, purchased at such a price? Would we not, like Macbeth of old, be forever haunted by that voice,

"Sleep no more Macbeth!
Macbeth does murder sleep."

And might we not think as did Lady Macbeth,

"Nought's had, all's spent
Where our desire is got without content:

'Tis safer to be that which we destroy

Than by destruction live in doubtful joy."

Is this the thing he taught who gave his life on the cross that we might learn to love our enemies, and do good to them that despise us?

Did the Christians of old take to the sword to defend their right to worship as they chose; to guarantee to their children the freedom, privileges and opportunities of the day? Or was their

Christian testimony of love so strong as to enable them to brave imprisonment, slavery and even death that they might live the teachings of the Master? Was it not through this same persecution that Christianity grew to be a recognized force throughout the world?

Never in the history of mankind has there been a greater need for Christians: men, women, and children who are so filled with the love and power of God, so saturated with the teachings of the Prince of Peace, that they would be willing to brave the risk of the loss of their freedom; their privileges and pleasures that they might demonstrate to all nations and all peoples the power of love, cooperation, and service for the common good.

Therefore may I say that if I have done my duty as husband and father, my family will be so imbued with the Beatitudes, the Golden Rule, the simple teachings and love of the Master, that should such a calamity befall our fair land, they would be so busy ministering to the sufferings of others, spreading the gospel of hope and love to all with whom they came in contact, that there would be no time for anything but joy and happiness in the knowledge that they had kept the faith and constrained others to glorify God.

El Paso, Texas.

IS ITSELF THE ENEMY

A war without an enemy
By every nation lost
To satisfy the sateless;
What an inhuman cost!

A war for war's sake only
Hell can alone conceive,
In every land fomented
While peoples starve and grieve.

A war with all destroying
That which they would defend;
Either man must end it
Or it will be man's end.

A war, all war, this war, is
Itself the enemy;
God calls for its cessation
To let his sons go free.

LELIA S. MARSTALLER.

Freeport, Maine.

You may not agree with this or that movement for social improvement—you may disagree violently with all sorts of idealism: but if you are in earnest you will not be able to rest until you have discovered for yourself something to which you can give your whole heart—work which, without you, would not be done. If there is to be any vitality in the Friendly Way of Life we must rise to our best—must sacrifice our comfort here and now for the Way which takes away the occasion for war.—Ann Arbor Meeting *Bulletin*.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

EQUALITY NOT MAN-MADE

Editor, THE AMERICAN FRIEND:

Recently I had the privilege of hearing an original oration entitled, "The Negro and the Constitution." The speaker was a good looking square shouldered Negro youth, a picture of vigorous young manhood. The delivery was excellent, and the oration itself was so good that it won for its author second place in a national contest.

His picture started with the thirteen colonies struggling against oppression and tyranny, and enlarged, dwelling briefly on the formation of the Constitution, that document proclaiming the equality of all men. He spoke of the emancipation of the slaves and the acts which soon followed granting the Negro citizenship and the right to vote.

Here the orator turned our thinking to modern times, pointing out the strength of our opponents in this great war, and suggesting we could lose it. He reminded us that the Negro has to beg for a place in the armed forces. He mentioned the absurdity of two groups, fighting for the same cause, being segregated for no other reason than a difference in that natural pigmentation of their skins. Then he called on us, in the name of common sense, to release the Negro from oppression and prejudice, that we might better win the war.

This stirring appeal for equality was made on Sunday morning in a "Quaker" church, but, nevertheless, when he was done, the unanimous impulse was to applaud, so well had he spoken. Yet, to me his address was greatly lacking.

I agree wholeheartedly with him that he and his people are the equal of the white man and should have every privilege enjoyed by that other race, even the privilege of fighting in the same battalion, if that is what is really wanted. However, it seems to me, there is a much greater reason than saying that the Negro is sound of mind, has a strong body, and makes a good soldier.

I can not but remember the picture of Jesus with his arms outstretched to encompass the children of all nationalities. I doubt if the picture would have been different had the children been adults. Like the artist, I believe the Good Shepherd would search equally hard for a lost black sheep as he would if one of the others strayed. As the orator spoke, in my mind I searched the scriptures for an "except the Negro" clause, but found nothing other

than the love and brotherhood of all mankind.

I hope my young Negro friend may realize his dream to see his people on an equal premise with the Caucasian, but I believe it will never occur until there is sympathy, love, and understanding between the races. I doubt if the white man will make him a peer for better help in fighting the war.

I pray to God that equality, born of appreciation, may come to Julian Winston's race.

JOHN W. ADLON.

Des Moines, Iowa.



FROM A YOUNG FRIEND IN THE ARMED FORCES

Editor, THE AMERICAN FRIEND:

In reply to Edward Wagenknecht's article, "On Remembering Pearl Harbor," in the June fourth issue of THE AMERICAN FRIEND, I find that I am not in agreement with him on several points. Therefore, I, as a member of the Society of Friends who today is in the armed forces of the United States, desire to take issue with a few points.

Apparently the author feels that the use of slogans such as, "Remember Pearl Harbor," are intended only to breed hatred of the Japanese in the hearts of Americans. Is it hate and revenge or the spirit of getting even that spurs us when we hear, "Remember Pearl Harbor"? No, definitely not! Instead a deep-set conviction that never again shall the people of this earth face death and destruction so cowardly administered.

So it is not important what the people back home feel or think! Was it the German Army in 1918 that crumbled or was it the morale of the people? Did Christianity invade the domain of pagan Rome without bloodshed, without facing the wrath of power-crazy emperors?

• Race prejudice! How can we foster race prejudice when in this conflict two nations of the same race are opposing each other? How can we fight Japan and help China and also fix in our minds the degradation of the yellow race as a whole? I do not believe that we can.

Yes, I could say, "I can love my enemies, when speaking of the Japanese and German peoples as a whole." But, the Japanese are ruled by their "made in Japan" god, the Emperor, and his small upper class. It has always been such.

The power of the Japanese leaders lies

in their ability to keep their subjects ignorant of everything. Yet, the yellow race is inherently intelligent. Then why, we ask, do they believe almost to the man that it is glorious to die on the battlefield? I believe that the answer is found in the fact that they are soldiers in a soulless nation — a nation without God, without scruples of killing non-combatants, without morals, and without respect for even their own people. Should, then, I stand by and let these soulless nations conquer and rule the world?

We have all read of the horrors the Nazis and the Japanese have committed. Yet, there are some in our midst who would sit idly by and watch these misguided, soulless people rape our communities, pillage our villages, burn our homes and churches, and drag our youth to degradation. Can we sit idly by?

I attended a pacifist conference being held at Camp Mack several years ago. That week showed me the difference between the peace-loving Quakers and the pacifists. The Quakers want to win an everlasting peace—the pacifist is a fanatic who will have peace at any cost. To win the peace we must be a Christian nation, and we must have a Christian peace. We cannot have these, however, if we allow these soulless nations to control the earth.

The foreword to the pamphlet "The Sword of Freedom" says, "The United States Army is the sword of freedom, forged upon the altar of liberty to protect America and the ideals and institutions sacred to Americans. It is used also as a holy sword to cut the bonds which hold other peoples of the earth in evil bondage."

Now, I, a Quaker, a Christian, and a soldier, am I to be classified as a sinner? Am I to burn in an everlasting eternity for "Remembering Pearl Harbor"?

JOE H. BURGESS.

Camp Shelby, Mississippi.

NEGOTIATING PEACE WITH AXIS

Editor, THE AMERICAN FRIEND:

Edward Wagenknecht in his article, "On Remembering Pearl Harbor," quoted "many Americans" as saying that while Hitler was wrong, the pacifists were not right either.

Couldn't it be that while Hitler definitely is wrong and pacifists are right in their fundamental ideas, respectively, some pacifists may be mistaken in some specific conclusions once in a while? I am referring to the "many of us," to use the writer's words, who believe that the purpose of a just and durable peace will be achieved more easily through negotiation than through enforcement by a dictated peace.

Believing in the idea of a negotiated

(and therefore relatively just) peace, as the alternative to a dictated (and therefore unjust) peace is one thing; suggesting a negotiated peace with the present governments of the Axis nations rather than all-out prosecution of the war until victory, is another.

For in our theoretical concept of a negotiated peace we presuppose the existence of the sincere desire for peace on the part of each one of the hostile governments; we take it for granted that nothing but practical considerations, without any idealistic reasons, may induce them to consider a cessation of hostilities.

A negotiated peace with the present Axis governments never could be anything but a fake peace, an agreement entered into by the present enemy governments with the sole purpose of gaining a respite for continued armament or for renewed sneak attack.

So, let us stop saying, peace, peace, when there is no peace; let us, instead of misapplying our ideals in mistaken ways and directions, keep them alive for use on that day when military victory will give us the power to dictate peace; let us prepare our minds so that we will not then dictate a peace of revenge and plunder but a peace of international law and order; a peace that does not punish the evildoers but renders them harmless, and that establishes freedom under responsibility for all.

G. H. BAUML.

Berkeley, California.

LET'S HEAR FROM ALL OUR LOCAL MEETINGS

Editor, THE AMERICAN FRIEND:

For more than a year the C. P. S. camps have been in operation, doing work which the Government and we Civilian Public Service men consider work of national importance. So far it has been the continuation of C. C. C. projects—soil conservation and reforestation. However, some of us feel the need of a branching out into other fields of more immediate need. The special work projects of mental hospitals and general hospitals, hookworm control projects, forest fire fighting, farm furloughs, Beltsville experimental farm, and a medical unit to Puerto Rico have already been set up.

The plans for another and different project are now under consideration. Briefly, they are the following: Units of C. P. S. men would be available to clean and do minor repair of church buildings and grounds which are in need of repair. The church would furnish the materials such as paint, lumber, nails, etc., and they would also provide food and shelter for the unit. They would need to furnish transportation from

their church to the next project, which in each case would be local. No church would receive more work than six men could do in two weeks. The church being served would appoint a member to be in attendance while the work is being done. No individual trades such as plumbing, electrical wiring, etc. would be done, in order to avoid trouble with labor organizations. However, we feel the carpentry and painting could be handled. We have experienced carpenters and painters in our camps.

The unit would consist of three to six men. Each unit would have a foreman to supervise the work. He would be responsible to Civilian Public Service and to Selective Service.

M. R. Zigler of the Brethren Service Committee, George B. Reeves of the National Service Board for Religious Objectors, and Leland S. Brubaker, Brethren Service Committee, have shown interest in this plan and will present it at a meeting of the National Service Board for consideration and possible action.

In order that this project might be developed it is necessary that it receive the sanction of the representative boards and the leaders of the various church groups.

Would your Friends meetings be interested in this type of thing? Are your church buildings in need of repair or cleaning? The churches of our country are an important institution and often they lack the necessary care so important to their upkeep and effective service. It is our desire to serve all groups impartially.

HAROLD R. PHEND.

C. P. S. Camp
Lagro, Indiana.

A TRUST SUPREME

An unseen Workman

built a temple exquisitely fine.

Into its structure He wove

the most precious and costly fabrics
which Heaven itself could provide.

Unspeakably beautiful in every part,
the temple too was invisible
to mortal eyes.

Yet, that temple was borne to earth
and committed to human care.

Said the Builder—

"Guard with endless devotion
this priceless trust,
lest earthly stains tarnish
and rude hands mar
its radiant and delicate beauty."

That temple—the immortal soul
of a little child!

W. V. COFFIN.

Whittier, California.

FROM YEAR TO YEAR IN OUR MEETINGS

From "Rules and Regulations Directing the Evangelistic and Pastoral Service of Western Yearly Meeting Adopted in 1910" I find the following: "When an agreement is entered into between a pastor and a meeting, such agreement shall hold until either the pastor or pastorate deems it wise to change."

I am told that at the time this was adopted it was well understood that the question of whether a pastor should continue beyond the year was not to be revived by the pastorate from year to year, unless one or the other were dissatisfied.

It would be well for our meetings to consider anew this old concern. In most meetings there are a few who will never be quite happy with any preacher. Reviving the pastoral question every year gives these persons opportunity to stir up the mind of the meeting to no good. It is amusing, (or would be if it were not so pathetic) that the opposition to the pastor comes, year after year, from the same source, whoever the preacher may be. And in many cases from those who pay little or nothing to his support.

To call a pastor and say to him, "You are here for a term of years," does not in any sense give him a lifetime lease on his job, although it would seem that a meeting would have been just as well off, maybe better, to have kept a pastor for a lifetime. If he does take an unfair advantage of such a confidence he should be dismissed, the meeting realizing its failure in knowing the Mind of Christ in their selection.

A meeting that calls a minister has the right to dismiss him, or advise him, and if he is all he should be he will receive it without resentment, provided it is given by spiritual Elders, rather than the notion of some individual, and he should have it first hand from the chairman. The meeting surrenders none of its authority when a minister is engaged on the basis of a term of years. The Monthly Meeting still has the power to dismiss him and call another. Such a course can do no harm and will save much difficulty and confusion.

It is important that a meeting know the "Mind of Christ." They can know it if they are willing to pay the price for that knowledge. It comes clear only to those who would rather see God's will done than their own. "He that willeth to do God's will shall know what His will is."

When a pastor is uncertain as to whether he will be permitted to remain beyond the year, it is difficult for him to be at his best, and has a tendency to handicap him during the latter part of

that year, and it is next to impossible for him to plan any far reaching program.

The event of the coming of a new minister is a time of unity and rejoicing. This same spirit of good will should be in evidence when it comes time for him to move on. He has a right to fair consideration, going as well as coming, and all of us as ministers should do our part to make it an occasion of loving au revoir. When it comes time to lift anchor, let us do so with care not to muddy the waters. The fish will not be driven away, and it will make it much easier for the next pastor. So, with foot in the stirrup, let us Hail and Farewell.—*Western Work*, July, 1942.

LAST SECTION REPORTS OF DELAWARE CONFERENCE

We conclude here the section findings of the Delaware Conference. The following statements were adopted as part of its recommendations on "The Social Bases of the Peace," published in the last issue.

A. Under "Relief and Rehabilitation"

To rise adequately to a sense of its God-given mission, the Church must:

1. Make vivid in the consciousness of its entire membership the awful reality of this agony—mass in extent but personal in intensity.

2. Provide continual opportunity for material giving on the part of every member, to the point of genuine sacrifice, as a requisite of Christian living.

3. Recognize cooperating agencies approved by the Committee on Foreign Relief Appeals in the Churches as existing channels for a world-wide ministry of compassion.

(1) War Prisoners' Aid of the World's Committee of the Y. M. C. A.

(2) Central Bureau for Relief of the Evangelical Churches of Europe.

(3) Church Committee for China Relief.

(4) American Bible Society.

(5) American Friends Service Committee.

(6) Y. W. C. A. World Emergency Fund.

(7) American Committee for Christian Refugees.

(8) International Missionary Council.

4. Recognize responsibilities for co-operation with government in areas of rehabilitation which concern the Church but transcend its normal functions. Such areas include the moving of populations, the restoration of the cultural life of peoples, the resettling of refugees, the return and rehabilitation of prisoners of war, and the reintegration into civilian life of men in the armed forces and the Civilian Public Service camps.

The malnutrition and slow starvation of millions of innocent victims of war in conquered countries is heavy upon our Christian consciences. Although we have not reached agreement as to immediate remedial measures to be urged upon governments, we request the Federal Council of Churches to continue its exploration with the governmental authorities with a view to finding practicable means for alleviating these situations.

5. Prepare now for the tasks of rehabilitation at the end of the war. Such preparation might well include the following:

(a) Relate present war relief giving to the continuing need which the end of the war will not terminate but only more clearly reveal.

(b) Develop courses and emphasis in church schools and young people's programs regarding the problems of reconstruction which will prepare our youth for their responsibility. Specialized training should be provided for those people who may be called to serve in reconstruction abroad.

(c) Urge missionary societies to maintain intact, so far as is possible, their field organizations and personnel for large scale and effective reconstruction.

(d) Ask missionary agencies to emphasize a thorough grounding in the technique of relief and rehabilitation for all candidates in training for missionary service.

B. Under "Toward a World Community"

We urge among some of the problems for further study by church people the following statements:

1. The highest ethical principles which in their operation have hitherto been limited to community and national relationships should now be so extended as to apply in the field of international relations.

2. The problem confronting the world is how to substitute for the idea of self-preservation of the individual State a concept of world order which will recognize the primary importance of the society of nations, and the principle that the good of the whole takes precedence over the good of the part, since the highest and ultimate good of the part is itself so largely conditioned by the good of the whole.

3. Whatever may be the political, economic or military form of world organization, for the preservation of a just and durable peace, the rights and duties of peoples to maintain their full cultural freedom must be preserved.

Many of the Christian churches in the lands of the conquerors and the conquered have during these tragic days remained faithful to the Master. With the central message of the Cross, they have succored the souls of their peoples and have kept them from despair. They have pointed to the God-imposed duty of every people, no matter how small or

how large, of whatever race or creed, to go the way of repentance, obedience, and complete consecration to his will.

C. Under "*Race Relations and Culture*"

(1) We commend the President of the United States for his executive action directed toward the elimination of discrimination in industry and the public services against Negroes and persons of other racial and national origin. We urge that in further pursuit of this policy Negro Americans be given suitable recognition in the Administrative and Judicial Departments of the Government.

(2) We call our fellow-Christians to witness that it is in the nature of the Church that Negro men and women and those belonging to other racial and national minorities should be welcomed into the membership, administrative personnel, and fellowship of our churches, local and national. We urge individual Christians and the corporate body of the Church of Christ to take up the cross of courageous service in action which deals with the problems of race and color in our land.

(3) The modern confusion of culture and race has grown out of the belief that culture is a product of biological heredity and that Anglo-European culture is superior because it has sprung from superior human strains. We believe that all racial groups have contributed outstanding cultural gifts to civilization and that the exchange of such gifts has enriched all mankind. A just and durable peace should provide and insist upon a framework that allows more opportunity for creative expression of all groups and for greater exchange of such cultural creations in the field of music, art, medicine, and literature. Assimilation of culture does not mean amalgamation of racial stocks.

(4) We appeal to our fellow citizens to recognize now the crucial importance of justice in race relations in our own country, as paving the way for the wider recognition of it which will be essential to world peace. Our attitudes toward other racial groups have all too frequently prevented the operation of justice in the past. We remind our fellow-Christians of the appeal of the Japanese for recognition of racial equality at the time of the Versailles Peace Conference. The refusal of that plea and the imposing of such restrictions on immigration as embodied in the Immigration Act of 1924 are recognized as factors contributing to the breakdown of peace. We would now commit ourselves to the task of protecting the rights of American born citizens of Oriental parentage, who are likely to suffer unnecessarily because of racial prejudice and discrimination of our attitudes towards Asiatics.

(5) We endorse the proposal that the

Federal Council of the Churches of Christ in America set up a commission for the study of racial and cultural problems in American life as a necessary measure to support our effort for a just and durable peace among nations. It is imperative that we put our own house in order so that we can contribute effectively to a sound organization of international life. To that end we need continuous study, interpretation, and a device to guard our churches in facing the opportunities and duties of racial and cultural adjustment in the present crisis, both at home and abroad.

(6) Also, when further statements of peace aims are made, we ask our government to clarify in more detail its peace aims toward recognizing racial equality, opportunity, and aid for migration; and protection of religious, political, racial, and cultural minorities.

ACTION SENDS PAPER TO MEN IN SERVICE

Desiring to keep in close fellowship with all our boys in military service who are members of Friends meetings, as well as our boys in Civilian Public Service camps, late last year the Peace Board of the Five Years Meeting approved action which gives each boy in the armed forces a one-year's subscription to THE AMERICAN FRIEND, as a gift from the Peace Board.

Neither members of the Peace Board nor persons working with the distribution of THE AMERICAN FRIEND were unaware of the complications which would arise in trying to keep revised addresses of these men who are constantly moving. However, it was felt to be of such importance that this stumbling block should not hinder the Peace Board from its goal. Consequently, chairmen of the local peace committees within each Yearly Meeting were asked to "round-up" the names and addresses of all men within their local meeting who are now in the military service and send these to THE AMERICAN FRIEND. For several months, now, these boys have been receiving the paper regularly.

Preceding the first issue mailed there went a letter from C. Clayton Terrell, Chairman of the Peace Board of the Five Years Meeting, saying that our church paper comes as a letter of friendship and bearing assurance that the Society of Friends is following with loving concern all of its young men who are engaged these days in various forms of national service, whether in the military branch or in our own Civilian Public Service.

To give an idea of the reception the paper has been getting, we quote from only a few of the letters of appreciation which have been received by C. Clayton

Terrell and by THE AMERICAN FRIEND offices in Richmond.

"It gives me great pleasure to know that amid all the destruction that is now going on all over the world that there are still people, the likes of you and many more Friends, doing good and saving lives that would otherwise be lost. . . Peace is bound to come no matter how long the struggle. When it does, my hope is that the Peace Board will have representatives at the peace table. Men of war certainly can't become men of peace over night. May the Lord be with you and help you with your work."

* * * *

"I have been receiving THE AMERICAN FRIEND for some time and I wish to thank you and the Peace Board for your generosity. It has been a great comfort to get the magazine and the good message it brings."

* * * *

"I have been very happy to receive my church magazine, THE AMERICAN FRIEND, and I hope that I will continue to receive it wherever I go."

* * * *

"I want to thank you for the subscription. I surely appreciate something good to read."

* * * *

"I appreciate very much your interest and will do my best to live up to that respect you have placed upon the young people of the Society of Friends."

* * * *

"I do thank you for THE AMERICAN FRIEND and for your interest. I enjoy reading the paper very much and especially the editorials and the poems. Many of the fellows here enjoy it with me. . . We appreciate your respect for the sovereignty of the individual conscience."

* * * *

"I was pleased to receive word that you are sending me a year's subscription to THE AMERICAN FRIEND. For that gift I am deeply grateful. I am glad for your statement in regard to Friends' policy of 'respecting and maintaining the sovereignty of the individual conscience.' . . . The degree of happiness which I find in doing my work is heightened by the realization that I still have the right to feel that 'continuing bond of fellowship' with the Society whose basic philosophy and dynamic creed I so deeply respect."

* * * *

We appeal right here to chairmen of local peace committees, to parents, to pastors, and readers of THE AMERICAN FRIEND to send us names and service addresses of boys who should be receiving their subscriptions. Unfortunately, only a very small portion of those Friends now in military service are receiving the paper, simply because the names have never been sent to us. We must have the cooperation of many Friends, if we are to reach all our boys.

QUAKERDOM AT LARGE

On June 30, the State Department telephoned the A. F. S. C. offices in Philadelphia that they had a cable from the *Quakers in Berlin!* As the message in the cable told of the arrival in New York of a seven-year-old boy, whom they wanted American Friends to meet and care for, it gave ample evidence that Friends in Germany are still carrying on their work of aiding persons in migrating. This is the first message from Berlin Quakers in a long time, and is a most welcome one.

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The Mexican Packet for children's study groups is now available from the Mission Board at Richmond, Indiana. It contains stories, pictures, lesson plans, maps, songs, biographies, and everything needed for class work with children. It is written for junior age and may be adapted to other groups. The price is 30c. *Friends in Mexico* may be obtained for 10c, and the three lessons for adults and young people, to be used with the general booklet, are 5c. Complete study material for use in the meeting can be obtained for 35c.

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Floyd Schmoe's period of service with the A. F. S. C. has been extended to September first. He has been on leave of absence from the University of Washington, working for the Seattle Friends Center with the Japanese in that area. Floyd Schmoe's sympathetic understanding of and with the Japanese has made him especially well fitted for the many tasks which have fallen to him, and no group is more appreciative of these than the Japanese themselves. Friends will want to read his penetrating analysis of the Japanese evacuation in his article entitled, "America's Protective Custody," appearing in the July *Fellowship*.

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When the *Serpa Pinto* docked in New York Harbor on June 25, fifty refugee children were welcomed to the United States, where they will live in foster homes until the war is over. They range in age from 8 to 14, and most are Spanish, but some are German, Polish, or Czech. They were brought here by the United States Committee for the Care of European Children and were selected by the Marseille staff of the A. F. S. C., which represents this committee in Marseille. Persons who met the boat report that in spite of the crowded conditions, they had had a happy voyage, and had so charmed officers and passengers of the boat that they were granted permission to roam in parts of the boat

normally closed to third class passengers. Whenever parties or entertainments were given for them, with true Spanish courtesy they offered to hold a fiesta in return.

* * * *

W. Bruce Hadley, since 1937 pastor of First Friends Meeting in Richmond, Indiana, has recently resigned his post to become Secretary-Treasurer of the Council of United Churches of St. Joseph County, Indiana. This church council, with which fifty churches are affiliated, includes the territory of South Bend and Mishawaka and surrounding county. Bruce Hadley came to Richmond from Baltimore Yearly Meeting, of which he had been Secretary. He has served as President of the Richmond Ministerial Association, and has carried great responsibilities within Indiana Yearly Meeting and the Five Years Meeting, as well as in civic enterprises. He is at present President of the Social Service Bureau.

* * * *

Word from British Friends now working with the officially-titled "Spears Mobile Clinics" which are under the direction of the Friends Ambulance Unit and is working in Syria and the Lebanon, tells of their experiences in one particular clinic. They go to thirteen villages, within a radius of fifteen miles from base, and see some 300 patients each week. They are distributing as

much American milk as they can get to babies in the area and are treating the main complaints of malaria, eye trouble, and pneumonia among the children. Clinics in the far North are just starting, and mention is made that Michael Shewell expects to start work among the Bedouins next month. Many Friends will be interested to know that Michael Shewell is the son of Wilfred Shewell, an English Friend who was with the French Reconstruction Unit in France during the last war and who was known and liked by all the Americans in that unit.

* * * *

The Student Summer Service under the direction of the Board on Christian Education and the Mission Board of the Five Years Meeting, this year has sent four teams into the field. These young people go to local Friends meetings, doing field work according to the needs and equipment of the meeting. Ruthanna Davis, of the West Richmond, Indiana, Meeting, and Jean Pratt, of Easton, New York, Meeting, are working with the Daily Vacation Bible School of the Denver, Colorado, Meeting. Harry Anderson, a Nebraska Central College student, and J. Bartram Shields, member of the Anderson, Indiana, Meeting, are surveying the community around the Detroit, Michigan, Meeting, and evaluating it in reference to the influence and potentialities of that meeting. Pearl Hickman, of the Marshalltown, Iowa, Meeting, and Mildred Stafford, a member of Little Blue River Meeting, near Arlington, Indiana, are working with two meetings in Lower Virginia in their Vacation Bible Schools. These are the Bethel and Corinth Meetings. Mary Jean Linville, and Crystal Fern Macy, both members of Little Blue Meeting, are directing the Vacation Bible Schools at Raysville and Kenard, Indiana.

WHO'S WHO IN THIS ISSUE

ERROL T. ELLIOTT—President, William Penn College, Oskaloosa, Iowa.

DOROTHY L. GILBERT—Member, Division of Languages and Arts, Guilford College, North Carolina.

JAMES R. FURBAY—Minister, First Friends Meeting, Marion, Indiana.

FREDRIC E. CARTER—General Superintendent, Western Yearly Meeting.

MILDRED JENSEN LOOMIS—For several years a teacher in Dayton Weekday School of Religion; holds Master's Degree in Religious Education; lives in Brookville, Ohio.

FRANCIS HAYES—Chairman, Foreign Language Department, Guilford, North Carolina.

L. HOLLINGSWORTH WOOD—New York lawyer, member of New York Yearly Meeting.

LOUIS T. JONES—Member Whittier, California, Meeting.

C. G. MANKER—Member Whittier, California, Meeting, living in El Paso, Texas.

NEWS OF OUR MEETINGS

The eighth annual Marshall County Church Day was held in Marshalltown, Iowa, on June 17, with six Friends churches of Bangor Quarterly Meeting participating in the parade. One of the outstanding floats was entered by the Friends Church in Le Grand and depicted William Penn signing the treaty with the Indians, with real Indians in the role of their forefathers and white men dressed as Quakers. This was a county affair with more than fifty floats in the parade. The Marshall County church choir of two hundred voices, Joe Emerson, radio hymn singer, and Fred Jacky,

nationally known choir director, were others taking part.

Kokomo Quarterly Meeting opened with the meeting on Ministry and Oversight at the New Hope Meetinghouse, New Hope, Indiana, on June 20. Henry C. Fellow of Wichita, Kansas, was present with a minute from the University Monthly Meeting. After the business session, the subject of Prohibition and Public Morals was introduced by Flossie Hollingsworth, Quarterly Meeting Superintendent, who gave a very inspiring message on the subject. At the Saturday morning session, Luther Addington gave the sermon, the theme of his message being "The Christian's Attitude Toward Christ." At the afternoon session, delegates to the Yearly Meetings were appointed, and other business transacted. It was decided to hold the next meeting with Courtland Avenue Friends, and that hereafter the June meeting will be held at Hemlock and the December meeting be held at New Hope. Following the business session, the Quarterly Meeting Superintendent on Literature, Leota Tolle, brought an inspiring message. She especially recommended the reading of John Woolman's Journal, "The Life of Elizabeth Fry," and Quaker history.

The Friends of Leesburg, Ohio, held a Vacation Bible School from June 17 to 26, closing with a worship service on June 28. The average attendance was twenty-two. On the final day a picnic was enjoyed by all those attending. Sharing in the leadership of the regular classes, art work, and recreation were Adam H. Flatter, Delma Fairley, Mary Shackelford, Ruth Anna Richards, Norma Manifold, Marion McVey, Dickie Huff, and John Flatter.

Because many members of the North Columbus, Ohio, Meeting are also members of the Columbus Consumers Cooperative, that meeting is taking a particular interest in the progress of this cooperative. They are planning soon to devote one of their forum periods to a discussion of cooperatives, and are glad of the fact that Andrew Cheon, formerly of the Dillonvale Cooperative, is to be their new general manager.

On two Sundays recently, fifteen young people of the Gray Meeting came forward at the close of the morning services to signify their decision for Christian living, and nineteen came into the Church either by request or by transfer from associate to active membership. . . According to custom, the June Quarterly Meeting was celebrated as Home Coming. Elmer Brown, who began his ministry at Gray and served

three years, addressed the meeting for Ministry and Oversight. Fredric E. Carter, Percy M. Thomas, and Murray C. Johnson were visiting ministers who also spoke. The Sunday noon meal was a basket dinner. . . The Young Friends Conference held its last session at Gray on July 1. Supper was served in the church basement, games were played on the lawn, and an out-door Vesper Service followed, which was beautiful.

Annice Carter spoke at a Missionary Conference in June which was held at Friendsville, Tennessee. While making the trip, she visited with two graduates of the Girls School at Ram Allah, Palestine, from which she has recently returned. She has conducted classes at the Young Friends Conference at Quaker Haven just recently and expects to attend Iowa Yearly Meeting in August.

Lyman Cosand has accepted a unanimous call to serve the Gray Meeting in Noblesville, Indiana, as pastor for the coming year. He and his wife, Mariam, have served this meeting most acceptably during the past year.

Joseph Mazzawi, formerly Secretary-Treasurer of the Boys School at Ram Allah, Palestine, spoke in the Young People's Department of the West Richmond Meeting in Richmond, Indiana, on July 5. He and his wife, Hertha Mazzawi, are living in Dayton, Ohio, where he is affiliated with the Pick Hotels.

It is with reluctance that the Cincinnati, Ohio, Meeting releases Robert Jones to the Brooklyn Meeting. Robert Jones has been with that meeting for five years and has been a great spiritual leader. . . In his place the meeting has been fortunate in securing Burton S. W. Hill of the Newmarket, Ontario, Meeting. He comes well prepared, with college training from Guilford College, Toronto Bible College, and McMaster University in Hamilton Ontario. He has served the Newmarket Meeting for seven years and has been actively associated with Friends' work in Canada. The meeting was deeply moved by his message when he visited the meeting recently, and is looking forward to his coming in September.

APPROACHING YEARLY MEETINGS

- NORTH CAROLINA, August 4-8, Guilford College, North Carolina.
- WILMINGTON, August 14-19, Wilmington, Ohio.
- IOWA, August 17-22, Oskaloosa, Iowa.
- WESTERN, August 18-23, Plainfield, Indiana.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

FLOWERS

And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. MATTHEW 6:29

And the Spring rose on the garden fair,
Like the spirit of love felt everywhere;
And each flower and herb on Earth's dark breast
Rose from the dreams of its wintry rest.
PERCY BYSSHE SHELLEY.

Flowers are the sweetest thing God ever made and forgot to put a soul into.
HENRY WARD BEECHER.

To analyze the charm of flowers is like dissecting music; it is one of those things which it is far better to enjoy than to attempt fully to understand.
HENRY B. TUCKERMAN.

But their leaves see the (sun)light as my eyes can never do. They take it, as it forever spills away radiant into space in a golden waste, to a primal purpose. They impound its stellar energy, and with that stellar force they make life out of the elements. They breathe upon the dust, and it is a rose.
DONALD CULROSS PEATTIE.

Plants mentioned in the Bible are the living links between us and the people of those hallowed and distant times. There is no doubt that these are the flowers of the fields which Jesus saw and touched, which he used to make his teaching clear to the people.
ELEANOR ANTHONY KING.

In His symbols of the vine and fig tree, the mustard seed and the lilies of the field, Jesus chose words which would come down to us through the ages, alive as nature is alive.
ELEANOR ANTHONY KING.

Were I, O God, in churchless lands remaining
Far from all voice of teachers or divines,
My soul would find in flowers of thy ordaining,
Priests, sermons, shrines!
HORACE SMITH.

O God, who art the source of life and the fountain of all strength and joy, make us at one with the mighty forces which move through all created things.

Thou who hast made our bodies art the same God who hast made the sun and stars, the wind and waters, the cloud-capped mountains and the fertile plains. Through thee the trees grow in the forest and the seed springs in the furrow. . . . Grant that we may enter into our heritage of power and gladness, and in body, mind, and spirit express the fullness of the life thou givest to those who look to thee; through Jesus Christ, our Lord.

WALTER RUSSELL BOWIE.

* * * *

We linger at the vigil

With him who bent the knee

To watch the old-time lilies

In distant Galilee;

And still the worship deepens

And quickens into new,

As brightening down the ages

God's secret thrilleth through.

WILLIAM CHANNING GANNETT.

DEDICATE NEW PARSONAGE IN LOS ANGELES

In the last six months 1712 Toberman Street is an address which has developed great significance for Los Angeles Friends. There in place of an unused, weedy lot next to the church, is an attractive home for the pastor. There is now the center of Friends' work in the city, with a constantly increasing outflow of service. There is the result of faith and prayer and work.

This project was not accomplished over night. It was undertaken by the Monthly Meeting last December. Funds came in as needed for each step of the work. Some men donated many hours of labor. A used house was purchased and moved onto a concrete foundation. The building was dedicated to the service of God on April 25, exactly sixteen years after the dedication of the church building. Former ministers of the meeting, David E. Henley, George Weeks, and R. Ernest Lamb, participated in this service, as well as Yearly Meeting Superintendent Harley M. Moore. The occasion was also Quarterly Meeting day, which brought many interested visitors.

Much more labor was necessary in repairing and redecorating inside and out. Moses and Margaret Mendenhall moved in on May 15, and on May 24 held open house for members and friends of the meeting and the neighborhood. "Open house" has not been limited to one day, however, as it is constantly open to calls of all kinds. One Friend remarked that the number of gatherings already held at the parsonage proves how badly we needed it.

Although the house has been made habitable, our task is not completed. Grass and shrubs must be encouraged

to grow. The young people are building a combination incinerator and barbecue grill for social gatherings. A large garage came with the house, only part of which is needed for the pastor's car. The rest is to be finished as a club room for neighborhood boys and girls. And the church is badly in need of fresh paint. As we continue to improve our local buildings, we pray that we may also build worthily of eternal values on the sure foundation of Jesus Christ.

REVIEW ACTIVITIES AT CLINTON CORNERS

During the past year, Clinton Corners, New York, Monthly Meeting celebrated the twenty-fifth anniversary of the dedication of its present church building. Like all anniversaries, this event called for stock-taking and comparison between former times and these. A full day's program commemorated the anniversary, featuring the demonstration of work done in the Vacation School and an address by a former pastor, Walter Aschenbach. Graphic evidence of the children's comprehension of their study of Friends principles and procedures was given by a tableau arranged by them around certain events in the history of the local meetings.

As in all churches, our most vital work

concerns the young people, and under the leadership of Hiram and Janet Hilty this activity goes forward. It is alert and alive. The Vacation School last summer developed into a Junior Christian Endeavor, which meets on Sunday afternoons at the parsonage—an ideal arrangement for the children but an extra tax on the busiest day for the pastor and his wife.

The older young people conducted worship in a really understanding way at an evening service at Christmas and during the pastor's absence. Richard Talleur, a minister of the meeting, brings the message most acceptably, on occasion.

Silence in the meeting for worship is becoming of deeper significance as we learn to let its influence be felt. Appreciation for the opportunity to learn its use by experience is expressed.

Work for the American Friends Service Committee is a continuous activity. Sewing and knitting, collecting used clothing, and raising funds are always in process, and the attempt is made to keep abreast of special needs as they arise.

Howard Elkinton was with us on one occasion and painted an unforgettable picture of the conditions confronting our workers in France.

Mrs. Franklin D. Roosevelt spoke at

The History of QUAKERISM

By ELBERT RUSSELL



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Here—in one volume—is the fascinating and authoritative history of Quakerism from George Fox to the present time. The author, Dr. Elbert Russell, has lectured widely throughout Europe for the American Friends Service Committee and is an authority on the history of religious movements in the modern world.

He divides the development of the Friends into three main periods: The Rise of the Society, 1647-1691; The Age of Quietism, 1691-1827; and The Modern Revival and Reconstruction, 1827-1941. In a thoroughly scholarly yet interesting manner he deals with the most important elements of each period and relates the history of the Quaker movement as a whole to its historic roots and to its environment. We see the important part the Quakers have played in American history—their courageous work in the abolition of slavery, the significant reconstruction they effected after the First World War, the establishment of schools and colleges throughout the United States by the Friends. Comprehensive and up to date, this compelling story of a people who have exerted inestimable influence on the thought, religious practices and social ethics of the English speaking world is of enduring value and will hold a permanent and important place in church history.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

an evening program on behalf of the A. F. S. C. Members have contributed to the Civilian Public Service camps, and four boys from the Cooperstown camp conducted one meeting for worship and mingled with us for friendly discussion and interchange of ideas.

REPORT RISING MORTALITY IN FRANCE

The American Friends Service Committee reports that continued food shortages are taking their heaviest toll among the children in that country. Not only do the children appear smaller for their age, but they show less resistance to infectious diseases. Loss of weight among young people who normally should be gaining seems to average as much as fifteen per cent. There is general debility, less resistance to fatigue, and among adolescents deficiencies are such that there is a marked decrease in capacity for physical and intellectual work. The daily ration of 1,000 calories retards the young child. It is most serious for the adolescent, who should normally be getting 2,100 calories. There is a marked increase of tuberculosis among this group. Mortality figures in one of the communities studied showed a twenty per cent increase over the corresponding period of the normal year of 1938.—*Worldover Press.*

STATE COLLEGE MEETING ENDS GOOD YEAR

The State College, Pennsylvania, Meeting has completed another successful year. Late last fall a student retreat was held at Whipple Dam, directed by Edwin and Mollie Morgenroth, and Dr. John H. Ferguson, a member of the meeting. Some visitors during the past year have been Anna C. Brinton, Ray Wilson, Guy Solt, and Homer L. Morris of the A. F. S. C. staff; Dr. and Mrs. William Cadbury of Lingnan University, Canton, China; David Day and Errol Peckham of Penncraft; David and Florence Yarnall, and David and Mary Telfare.

During the winter a "pot-luck supper" was held each month preceding consideration of the general subject, "Getting Acquainted with Our Neighbors."

The Nursery and Primary School now numbers sixteen children, many who come from families with no church affiliation. Plans are being considered to alter the meetinghouse, so that it will more adequately provide for this growing and interesting group.

Members of the meeting have sent to the A. F. S. C. and to C. P. S. camps more than a ton of clothing and more than fifty sweaters.

Dr. Paul and Ruth Miller, members

of the meeting, are directors of Fellowship Farm at West Acton, Massachusetts, for the summer months.

It may be recalled that the meeting at State College was established primarily to provide for the religious needs of the college students who are Friends. Consequently, the meeting officials are mostly students. During the summer session of the college, a forum is being conducted with the subject, "Strength for Living." It meets at 10:30 each Sunday at the meetinghouse, and is followed by the meeting for worship at 11:15.

LEANAH HOBSON WILLIAMS

Leana Hobson Williams, a minister of the Society of Friends, died at her home in Darlington, Indiana, on the evening of June 25, after a short illness.

She was the daughter of Alexander and Amanda Helton Henderson, and was born in Lawrence County, Indiana on March 12, 1861. On January 6, 1880, she was married to Orlando Hobson and went to live near Mooresville, Indiana, where she united with the Friends Meeting and soon began her church work.

She felt a definite call to the ministry and was recorded a minister of the Gospel in 1893. Her ministry was a long and useful one, as she preached in many States and served meetings in Indiana, Western, North Carolina, Iowa, Nebraska, and California Yearly Meetings.

Orlando Hobson died at Whittier, California, and a few years later Leana Hobson returned to Indiana, where she was married to Zeno Williams. She continued her ministry, and at the time of her death was serving the meeting at Farmers Institute as pastor.

At one time, Leana Williams visited London Yearly Meeting, also journeying to Ireland, and in both countries she ministered extensively.

Surviving besides her husband are one son, Herman Hobson; two grandchildren, one brother, and three sisters.

Funeral services were conducted on the morning of June 29 at the Congregational Church in Darlington, with E.

Howard Brown in charge, assisted by Frank Stafford, Robert Wilburn, and Burney Cook. On the same afternoon, services were held at Mooresville, with E. Howard Brown in charge, assisted by Glen Rinard, Frank J. Long, and Austin Osborn.

NOAH: GOD'S COVENANT

(Continued from Page 302)

Everyone—both the wayward and the true—is aware of the horrible destruction mankind has brought upon himself today. Not all of us share the suffering at the heart of Creation because of it. Here and there are a few seekers who, through contemplation of the Source of all life and through disciplined, selfless lives may become the remnant which shall bring the new day. Who and where are those people? How may we become part of them?

MILDRED JENSEN LOOMIS.

Brookville, Ohio.

ENTERTAINMENT NOTICE

Those who plan to attend Western Yearly Meeting and wish to make reservations for entertainment should write Mrs. Norris Bryant of West Main Street, Plainfield, Indiana, Chairman of the Hospitality Committee.

DEATHS

ANSON—On June 20, 1942, at the home of her daughter, Mary L. Anson, a member of the Marshalltown, Iowa, Meeting. Funeral services were in charge of Orval H. Cox, with burial at Riverside Cemetery.

EMERY—On June 6, 1942, at her home in Wichita, Kansas, Myra M. Emery, aged eighty-five years. The daughter of John S. and Anna Carter, she was born on February 2, 1857, in Marshall County, Iowa. She went to Kansas with her parents in the seventies, and on her twenty-fifth birthday was married to Orman C. Emery. They spent nearly eight years in Newberg, Oregon, but lived nearly forty years in Wichita. She was of a quiet disposition, devoted to her home and loyal to the Society of Friends, of which she was a birthright member. She was active in local mission work and in the Ladies Aid Society as long as her health permitted. The

SUMMER ENROLLMENT

Applications already received are sufficient to fill all places now available for the year 1942-43. Friends children will be given preference in filling vacancies if applications are for either the First or Second Class.

Changes in boys' enrollment are more likely than in the case of girls but prompt action is encouraged. The Scholarship Committee has a small amount of funds still available for applications placed in the near future.

Consultation at the school or inquiries by correspondence are invited.

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organization of the Wichita Friends Chapel was due largely to her efforts, and she was one of those who set up the Ladies Aid of University Friends Meeting. Services were held in Wichita with Robert E. Cope in charge, and at North Branch, Herschel Louthan in charge, with burial at North Branch. Her husband, one son, and two grandchildren survive her.

HARE—On June 26, 1942, at his home in Nansemond County, Virginia, Jephtha V. Hare, aged 74. Of a long line of Quaker ancestry, he was a birthright member of Somerton Friends Meeting, which some of his forebears helped to establish in 1672. He is survived by his wife. Funeral services were held at Somerton Friends Meeting in charge of James R. Stein, Jr., assisted by Rev. N. G. Newman and Edward F. Raiford.

HADLEY—On June 21, 1942, in Hadley, Indiana, Morris J. Hadley, aged sixty-nine. The son of the late David and Sarah M. Hadley, he was born on the farm entered by his grandfather in 1835 and resided there his entire life. For many years he was a member of the Permanent Board of Western Yearly Meeting and a trustee for twenty years. He was also an Elder and Chairman of the Pastoral Committee. Surviving are his wife, one son, one daughter, three sisters, one brother, and five grandchildren. Funeral services were in charge of Frederic E. Carter, of Plainfield, and Austin Osborn.

BIRTHS

CHARLES—To Henry and Edythe Morris Charles, at Los Angeles, California, on April 1, 1942, a son, Lawrence Henry.

MENDENHALL—To Alan and Virginia Mendenhall, at Santa Ana, California, on June 7, 1942, a son, Alan David. He is a grandson of Moses T. Mendenhall, pastor of the Los Angeles Meeting.

HATFIELD—To Ruth Christopher and Webb Hatfield, on April 17, 1942, in Indianapolis, Indiana, a daughter, Susan Christine.

HADLEY — To Margaret Macy and Elven Hadley, on June 24, 1942, in Indianapolis, Indiana, a daughter, Susan Carol.

TAYLOR—To Harriett B. and Howard Taylor, on June 25, 1942, in Indianapolis, Indiana, a son, Robert Steven.

SMITH—To Logan W. and Opal Etta Smith, on June 26, 1942, at Van Wert, Ohio, a son, William Gaylord.

MARRIAGES

KUHNS-JOHNSON—At the home of the bride's parents on June 28, 1942, Beulah Irene Johnson, daughter of Frank F. and Rachel E. Johnson of Russiaville, Indiana, and Vernon Kuhns, son of Mr. and Mrs. Leroy Kuhns. Allen N. Reynolds, minister.

TURNER-PARK—At the Goshen Friends Church near Zanesfield, Ohio, on June 10, 1942, Evalyn Park, daughter of Rev. and Mrs. James D. Park, and Fred Turner, son of Mr. and Mrs. Samuel E. Turner. James Park, minister, assisted by Elmer Merrill.

FARQUHAR-WATSON—At Central City, Nebraska, on May 31, 1942, Alice M. Watson, daughter of M. Herbert and Vivian Watson, and Harold F. Farquhar, son of Francis H. and Mary Kelly Farquhar of Wilmington, Ohio.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Meeting for Worship—10:00 to 11:00 a. m. Willard O. Trueblood, Minister. Telephone, RILEY 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for

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NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From May through October at Friends Meetinghouse, 144 East 20th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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